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A SERVICEABLE LIFE

A SERMON BY REV. HARRIS E. KIBE.

Text.—**Matthew v: 15:** "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

The grace of God has endowed human life with great possibilities. From the beginning Christ endeavored to impress the disciples with this fact. "Ye are the light of the world." The Christian is of primary importance to the world. He is important for what he has: the gospel; and for what he is: a typical product of that gospel. He is not the creator of the light: he transmits it to the world. God gives him the light; it is his duty to make it serviceable. The function of light is to give light; the function of a Christian is service.

Serviceableness turns upon two things quite distinct in essence, though often confused in thought: I mean power and influence. A man's power is determined by his character, by what he is essentially; his influence is determined by his reputation, by what men think he is, or can do in the world. Sometimes a man's reputation is in excess of his merit, and while his influence is great his power is small. On the other hand, a man of character may be of small reputation. His power is eventually felt in the far reach of history, but his influence over his contemporaries is limited to the few that understand him. To

THE PREMILLENNIAL THEORY

REV. C. R. VAUGHAN, D. D.

Revelations 20: 4-5: "And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—St. John, in Revelations.

1. Having given a general outline of the Postmillennial theory of the Second Advent and the Millennium, and the relation between them, it is now necessary to give a similar outline of the Premillennial or Millenarian theory on the same subjects. It is not so easy to give an outline at all complete of the Millenarian views, for the simple reason that on some important points, the adherents of the system are not agreed among themselves. They differ more or less widely; and the system as generally held has not settled what views are to be taken as permanent parts of the Premillennial theory. On certain great controlling ideas, however, there is a general agreement, and these may be fairly taken as the theory held; and the disputed points must be construed as gaps in the system which await future settlement, and may be also fairly taken as so far unfavorable to the system itself. It is generally agreed that the theory of the Postmillennialists, which is the common faith of the Church in all its various branches, is mistaken. They hold that the theory of the final conquest of the world by the gradual ascendancy of the Truth, under The Dispensation of the Spirit, and the use of the means and ordinances established by Messiah, is altogether mistaken, and unwarranted by the word of God. They seem in the formation of this part of their theory to lose sight of the fact that the Scriptures do teach that the witnesses are to testify in sackcloth for twelve hundred and sixty years. They seem to construe the doctrine of the Postmillennialists as committing them to the idea of a steady continuous success, without a break or a bother in their upward progress. So far from this they ascribe nothing like success that can be called success to the op-

erations of the kingdom of Christ during its sackcloth period. This notion can be annihilated by the facts when the time comes. The Millenarians hold that so far from the world's becoming better, it will grow worse up to the time of the Second Advent, hardening under gospel influences which have no power to check the decline, and ripening for the judgments which will precede the opening of the Millennium. They point to the past incomplete work of the Church for the last nineteen hundred years, as demonstration of its entire incompetence. Expressions are sometimes used which jar painfully on the ears of those who reverence the ordinances appointed by Messiah, and trust firmly in the blood of the Lamb, in the drawing of the Father, and in the dispensation of the Spirit. So far is the Visible Church, as the kingdom of our Lord, sometimes depreciated, that it is rather doubtfully acknowledged to be a kingdom at all. It is boldly asserted that it is not that kingdom which is to conquer the world. It is boldly taught that another dispensation must be set up, and that the kingdom which is to be the conquering kingdom has not yet been founded, and will not be until the Second Advent of Christ shall establish the Millennial kingdom with himself at the head of it, visible to all men. The present Church of our Lord is only a preparatory arrangement for the coming kingdom, but not the kingdom itself, which is to win the world to the obedience of the Divine Laws. This Visible Church is to be abolished as incompetent when the conquering kingdom is set up. This state of the world under the failing ordinances and administration of the Holy Ghost, growing worse and worse instead of better, will continue to degenerate until the Antichrist—the Little Horn of Daniel—the Man of Sin of Paul—the Two Beasts of John—the ripe fruit and perfect development of ages of resistance to gospel truth, finally makes his appearance. This man of sin will be an individual king of extraordinary talents, vast scientific attainments, great skill in the arts of magic and legerdemain, cruel and remorseless in temper, and animated with the most intense malignity towards God, and all that is called God. He will be aided in all

his desperate enterprises by a false prophet who will give eclat and great success to his enterprises. Thus personally endowed, and thus supported, he will rise to an extraordinary ascendancy in the political and scientific world. After founding an empire of enormous extent and accumulating a corresponding mass of power in his hands, he will make the one supreme object of his policy to exterminate the last remnant of faith in God and reverence for his authority out of the world. His effects will first be directed to the extermination of the Church of Christ as believers in the God of all grace—then to the destruction of Mohammedans, as believers in Allah—and then to the extinction of the Jews as believers in the God of Abraham. His persecutions will be far beyond all precedent in human history. He will fill the regions of the earth accessible to his power with blood and misery. His success in his devilish enterprise will be enormous. He will claim himself to be God, and exalt himself above all that is called God. He will justify his insane war upon all other acknowledged divinities as the lawful attempt to get rid of his rivals. He will attempt to support his claim to be God by his works of scientific and apparently magical powers; and by the aid of his False Prophet, will exhibit such apparent miracles, as might almost deceive the very elect, and win vast multitudes to the acceptance of his claims. The Christian Church will be swept out of all occupancy of the great centres and regions of civilization and driven into the wilderness; that is, into remote and obscure quarters of the earth. The Ottoman empire will be destroyed, and the Mohammedan populations will be nearly extinguished. His last assault will be upon the Jews. Somewhere near the close of the twelve hundred and sixty years they will have returned to their own land, and resumed their national existence, rebuilt their Temple, and reinstated all the rites and ceremonies of the Mosaic Law. Refusing to deny their God and to accept the "Wicked One" as their Lord and Master, they are devoted to destruction. Gathering vast armies from all quarters of his enormous empire, the blasphemous tyrant invades the land of the Jews, sweeps it with fire and sword, drives all who

escape immediate destruction within the ramparts of Jerusalem, encompasses the Holy City, assaults and takes it; and while his fierce hosts are filling it with massacre and spoliation, with blood and shameful violence, he himself enters the Temple, seats himself within the Holy of Holies, and proclaiming himself "God" is accepted and adored as such by his infatuated followers. Then something happens. The sound of the great trumpet is heard in the skies, and a voice which resounds through the world. The earth trembles and shakes and reels like a drunken man. Messiah appears in the clouds of heaven and descends upon the ravaged city in its awful agonies. Fire falls upon the armies of Antichrist and devours them. But the blaspheming Beast and Man of Sin himself and his False Prophet meet with a fate singular in the history of lost men: they are cast alive into the lake of fire called Hell. When the smoke clears away, the Mount of Olives, where the feet of the descending Messiah touched it, is found riven in twain and a wide valley with streams flowing east and west into the eastern and western seas appears between its divided parts; and on the summit of one of them, a new and more glorious Temple than the desecrated and destroyed temple erected by the returning Jews, shines in unparalleled splendor. Meanwhile, strange scenes have been transpiring. At the sound of the Archangel's voice, and the blast of that tremendous Trumpet, the graves of all the dead saints have opened; the dead have risen to life again; the living saints have been transformed, and caught up to meet the Lord in the air. This is the First Resurrection, which takes place at the opening of the Millennium. The risen saints now reign with Christ for a thousand happy years. The Jews are converted by the visible appearance of their long-despised, and now demonstrated Messiah, and become the leading instruments in the conversion of the unconverted Gentiles whose fullness has not yet come in, contrary to Paul's assertion. The twelve glorified Apostles sit on thrones in rescued Jerusalem, and judge the twelve Tribes of rescued Israel, directing their movements for the conversion of the world, under the orders of Messiah, reigning visibly on the restored throne of

David. The risen saints reign with him, and take an active part all over the world, in the work of winning the fullness of the Gentiles to the obedience of the Faith. Strangest of all, it is asserted that the whole of the long-abolished system of old Judaism will be revived, although Paul had pronounced the typical rites and ceremonies of the Mosaic Law had passed away, when the Antitype appeared; but it is said that they are not revived as types, but only as memorials or suggestive monuments of the Great Redemption. At all events we are taught that the old Feasts will all be restored except the Feast of Tabernacles. The Altar will smoke, as of old, with the bloody and burning sacrifice before the Temple of Olivet. The Priest will again walk the sacred floors in linen and gold. From re-sanctified Jerusalem will go forth all the orders to regulate the kingdoms of the world; for Messiah will be King of all the earth, in a political as well as in a religious sense. To the New Jerusalem will come the Embassies of all nations, and the incessant pilgrimages of rejoicing saints, going up to the great religious centre of the mighty Messianic Kingdom to see their King, and take part in the glorious festivities of his victorious Faith. In no long time the world will be converted by his grace, and all, from the least to the greatest, shall know and obey him. Peace shall reign; all the blessings of long life, domestic happiness, and exemption from the bitterness of earthly sorrow will universally prevail. For a thousand years, whether natural or prophetic years, Millenarians, no more than Post-millennialists are agreed upon this point. Following, however, their literal principle of interpretation, they for the most part hold them to be natural years. Yet for the full length of this magnificent period, this reign of Messiah and his saints will continue. Then will come a change. Satan will be loosed out his prison—whatever that may mean—and go out to deceive the nations once more. Astonishing to see he will succeed again on a frightful scale. Messiah will retire out of sight; and once more covering the earth with millions of apostate men, he will gather all nations to battle against

Jerusalem, still the refuge of the small remnants of the faithful few of Jews and Gentiles. According to the premillennial view the assault of Jerusalem before the Millennium will be led by the Man of Sin. According to both parties the assault upon Jerusalem after the little season comes to its near close will be led by Satan in person. There will be an intermediate invasion of Israel during the little season—the attempt of Gog and Magog, whose enormous hosts will perish on the Mountains of Israel, and will require seven months to bury them; and whose swords and bucklers, and hand staves, bows and spears shall afford fuel seven years to the cities of Israel. But this invasion led by the Arch-Fiend in person will be the last fatal stroke of his malignity. As his mighty armies, gathered from the four quarters of the earth, encompass the camp of the saints and the Holy City, the sound of the Trumpet and the voice of the Archangel is heard the second time; Messiah appears again in the clouds with all the host of heaven and the millions of his resurrected saints. Again fire falls from heaven, and spreading from that central spot reaches over the whole world; the seas are destroyed; and out of that universal baptism of fire the world emerges, in an universal glory of fertility and loveliness, which will make it meet to be the habitation of a perfected human family for all eternity. Satan and his confederated angels will be dragged before the Great White Throne. At the sound of the Trumpet and the voice of the mighty Angel of the resurrection the wicked dead arise, and the great Judgment is at last set. None are judged except the wicked dead and the lost angels of the abyss. The saints appear on the right hand of the Judge, but only as assessors in the judgment rendered. An assessor is employed to fix a valuation; their personal experience, both of human sin and devilish temptation, will enable them to judge the absolute justice of the Judge's sentence. Then the sentence is passed, and the lost spirits are driven away into everlasting fire prepared for the Devil and his angels; while the "Bride of the Lamb" is welcomed into the blessedness

of the redeemed. Meanwhile the fire is sweeping over the whole world; but Jerusalem and the Holy Land are preserved from its ravages. On that spot, guarded by the mighty hand of the Divine Redeemer, the remnant of faithful Jews and Gentiles are safely housed; they take no part in the judgment; they are not judged themselves; they do not undergo the resurrection change; they are not assessors with the risen saints in the judgment upon the wicked angels and men. They are left upon the earth to re-people it. They live on to all eternity, generation after generation, marrying and giving in marriage, subject to draughts when the population grows too dense, in order to colonize the stars, one after the other, as God fits them to become the abodes of men. This redeemed and purified earth is to be the centre of the wide universe of Almighty God forever and forever. From all this theory the Postmillennialists emphatically dissent, except upon the one point of the redeemed earth probably becoming the central seat of the universe. It is declared that the New Jerusalem will descend from God out of heaven, and that the Tabernacle of God will be with men, and that he will dwell with them—not they with him. Certainly the planet, Earth, has been the scene of the most astounding events in the history of the Great Lord of all himself—the theatre of the most marvellous transactions ever accomplished for the benefit of his creatures. It is and it will remain the most remarkable spot in the universe; and it is no mere fancy that it will become the seat of the Divine Administration to all eternity. Meanwhile Messiah and his now embodied and spiritually perfected saints returns to the Father's presence, and there surrenders his mediatorial and completed Kingdom of Redeemed sinners into the Father's hands. As man he becomes subject to the Father; and as such being the head of the human race, often returns to the earth and dwells often with the spreading and happy denizens of the world, redeemed from sin by his blood, and shielded from all evil by his power. So the vision opened by the Prophets of the Sacred Scripture touching the future, closes up; for the revealed word tells no more than

the general fact, that this glory of the Divine Saviour and the glory of the Divine partners in the wonder of redemption, and the glory of the Divine Father, with whom the counsel of Peace originated, will continue to grow for all the eternal duration to come; and with this ever-expanding glory of the Redeeming Godhead the honor and blessedness of their Redeemed children will also continue to grow forever and forever more.

This is a general outline of the Millenarian or Premillennial theory touching the Millennium of the Kingdom, the Second Advent of Messiah, the relation between them, and the History of the Human Race as determined by them. It is obvious that many strange conceptions altogether foreign to the Old Creed of the Church, are embodied in the theory. It makes the Second Advent of our Lord come before the thousand years of triumph, and asserts that our Lord may appear at any moment. It asserts that the reorganized Church of the Abrahamic Covenant, with its divinely appointed ordinances, and the dispensation of the Spirit—with the doctrines of Grace and the positively promised Presence of the Divine Messiah—and with the active exertion of the Father's will in drawing the elect to the Redeemer—has failed to conquer the world up to this time, and not only this, but that it will continue to fail down to the end. It asserts that the Jews will never be converted until after the Second Coming of Christ, and as the consequence of that Advent. It asserts that the Millennial Kingdom is an entirely distinct and different Kingdom from the visible Church organized by Messiah and his Apostles. It asserts two distinct Resurrections of the Dead, two Judgment days, a thousand of years apart. The first resurrection is construed by some Millenarians to include only the Martyrs and Confessors of the Christian Faith; but the great bulk of the modern adherents of that party, to include all the Saints who have lived by the faith of the Son of God. It is asserted that the Second Resurrection, more by the breadth of the "Little Season" than the "Thousand Years" after the First, is the resurrection only of the Wicked Dead. It asserts only the partial

resurrection of the souls that are saved; that is, limited to the souls saved under the Dispensation of the Spirit and the divinely appointed ordinances of the Visible Church—an assertion which compels some extraordinary contrivances to account for the souls saved during the Millennium. All the souls saved during the Thousand Years are excluded from the resurrection, for the very sufficient reason that that resurrection occurred before the vast bulk of them were born. How these are disposed of is not settled, and great vagueness is thrown over this point, some strange theories on the subject being suggested. The Millenarian theory also asserts the eternal continuance of a fleshly state upon this earth, similar to the one now existing—even after the Judgment Day—only with this priceless advantage in all those Post-judgment periods—of the absolute extinction of all sin and all sorrow and all death. It asserts that the Jews will literally, for all eternity, possess the Land of Canaan, and that during the Millennium, Messiah will reign a Visible King on the literal throne of David, and some that he will so reign for a literal eternity. All these conclusions are developed by an unchastened application of a literal interpretation, without due regard to the harmony of the Faith, and the logical consistency of its Doctrines.

The number of points on which the Millenarian and Post-millennial theories come into collision are many and of varying importance. We submit a list of these points without assuming that there are no others. Some of these points of difference—the most important of them, we shall subject to a deliberate analysis and discussion. The others we shall only endeavor to explain, so that the ordinary reader will be able to understand what they mean, and in what they differ. The list which we have prepared is as follows; the points are deliberately contrasted in the competing theories:

1. The Conquering Kingdom.
2. The Little Horn and the Man of Sin.
3. The two Resurrections.
4. The Continuance of the Existing Ordinances.

5. Change of Dispensations.
 6. The two Judgment Days.
 7. The Presence of the Resurrected Saints with their Lord and their mode of association with Men who are in the flesh.
 8. The Visibility of Christ during the Millennium.
 9. Aspect of the world before the Millennium.
 10. Aspect of the world during the Millennium.
 11. Relation of the Jews to the Millennium.
 12. The relation of the Jews after the Judgment Day.
 13. The eternal Fleshly State after the Judgment Day.
 14. Difficulties in providing for all the emergencies of this state.
 15. Difficulties in construing the Lord's location during the Little Season.
 16. The Saved during the Millennium.
 17. Difficulties concerning the Jews during the Conflagration.
 18. Position of the Resurrected Saints during the Little Season.
 19. Difficulties concerning the Succession of Life, and the Origin of Holiness in men—the Securities of Integrity, after the close of the Mediator's Mediatorial Kingdom.
 20. Authority for the Fleshly State and its consequences.
 21. Cessation of the Mediatorial Throne implies the end of salvation.
 22. Actual length of the Thousand Years.
 23. Extent of the Judgments before the Millennium.
 24. What is the "Bright Coming" to destroy the Man of Sin?
 25. Is the first Resurrection exclusively the vindication of their Doctrines and Principles?
 26. What is the nature of the destruction of the Man of Sin?
- Inasmuch as many of these points will come under inspection in the course of these discussions, it will not be important to

notice or explain them all; only some of the most suggestive will need to be explained in the manner just indicated.

No. 8. *The visibility of Christ during the thousand years.*

The Millenarian theory affirms that our Lord will reign visibly to all men when he occupies the Throne of David as David's son and successor during the full period of the Millennium. His visibility is assured by the occupancy of a literal Davidic Throne. The Saints will reign with him; and if he is visible they will be visible. On the theory held by the majority of Modern Millenarians—that all the sainted dead are raised at the Second Advent before the Millennium—it will follow that the numbers of these saved souls will be defined by millions. Counting the infants of the race who are saved, more than half the human race from the beginning of the Adamic race to the Millennial resurrection will reign with Christ during the Thousand Years. The whole world would be crowded with them, moving visibly on the earth. The multitudes of men in the flesh over whom these resurrected saints are to reign with our Lord will add their overwhelming numbers to the crowded planet. Comparing the numbers of the reigning saints with the subject members of the Kingdom there will be more sovereigns than subjects. There is something so fanciful and extravagant in this necessary inference from the Millenarian theory of the visibility of our Lord and his saints as to force the demand for a clear testimony of the Scriptures to the supposed fact in order to render it credible. It rests on an inference from the alleged fact which is so resistless that it has the effect of discrediting the alleged fact altogether. On the contrary, the testimony of the Holy Record is clear that when the Second Advent takes place at the end of the world, "every eye shall see him"; and this is the only testimony of the Scriptures on the "Visibility of Christ." Every eye shall see him of all the Saints—of all men still in the flesh—of all men and devils who are present for condemnation. But according to the Millenarian theory not one eye of the lost souls of the human race shall see him until the end of the Millennium and

the Little Season after it. This is one of the points in which the Millenarian finds a difficulty in making his theory quadrate with the words of the Scriptures. The visibility of our Lord and the visibility of the Resurrected Saints during the Thousand Years is not proved.

No. 7. This question as to the mode of association of the Resurrected Saints with the multitudes of men in the flesh, and their relation to their Lord seems to be closely allied to the question just discussed. The resurrected saints will cover the earth, and come in contact with men wherever they are found. They come to men as their sovereigns; their mode of life is entirely different from human conditions; they neither eat nor drink; they neither marry nor are given in marriage; their bodies are spiritual, and as such, according to the apparent precedent in our Saviour's resurrected state before his ascension, capable of penetrating matter. Yet they intermingle freely with a society purely human, fleshly and mortal for a thousand years. The view of even these Post-millennialists who admit a literal resurrection of the Martyrs and Confessors, in the regions of the Beast, have no such singular and fanciful difficulty as this to deal with; for they suppose that our Lord's coming at the Millennium does not reveal him visibly any more than his coming to destroy Jerusalem, and that the resurrection of the Martyrs and Confessors will be similar to that large resurrection of the dead which took place on the morning of the resurrection of our Lord. In that wonderful event there was no disturbance of the conditions of human life, no permanent addition to the population, though these resurrected persons appeared for a brief time to many in the city. So they suppose that resurrected Martyrs will be admitted to their sovereignty with their Lord without any more disturbance of the usual laws of life than occurred at Jerusalem. What their sovereignty, in addition to the restored credit and ascendancy of the Truths for which they and their Master had died, will be, no possible idea can be formed. They were raised doubtless as a peculiar recognition of their great sacrifice for Christ and his cause, and may

possibly be employed in ways we cannot understand to advance the triumph of their beloved doctrines and principles during that magnificent victory for them which the Millennium will bring. But this conception cuts away all the difficulties which the Millenarian scheme implies and imposes. The reader can settle for himself which is the most credible theory.

No. 9. *"The aspect of the world before the Millennium.*

The Millenarians fail to do justice to the Postmillennial view of this point. They ascribe to the Postmillennialists the expectation of a steady and interrupted success before the period of the thousand years of triumph. This is not the view of the Postmillennialists; they affirm the testimony of the Two Witnesses will be rendered in sackcloth, as it has always been done from the days of Eden up to the period when they will be actually slain by the Beast—whatever that killing may mean—and lie for three days and a half unburied in the streets of the great city. The aspect of the world in which the gospel will by that time have been preached for a witness among all nations will that of a gospel-hardened and contemptuous rejection of the Saving Truth. All over the world, and especially in the kingdoms dominated by the influence of the Roman Beast, this will be the aspect of the world. The ministry of the pure gospel and the word of God, or the Worship and Discipline of the real Church of Christ, or the knowledge of the true doctrines of the word, and the holy obedience of the actual servants of Christ, or whatever these Two Witnesses may be, will have been widely rejected and discredited until they almost or altogether disappear, and the Witnesses are actually slain. The usual consequences are everywhere seen. Utter worldliness, vice in every form and shameless degree, wealth wasted in every abomination, and sought in disregard of all rights and justice, infidelity rampant in all circles, high and low, the influence of the Beast of Rome vigorous over all classes with any sensibility to the necessity of some form of religion, and misery unspcakable, which makes men gnaw their tongues for pain and blaspheme the God of Heaven. Wars, earthquakes, tempests and frightful

accidents, riots and seditions, mobs and rascalities of every hideous shape will indicate the trend of human corruptions and the shapes of the Divine Judgments. Such must be the results of the abandonment of men to the natural consequences of their own unrestrained wickedness, and the removal of all the restraints of Divine Grace by the rejection of his Truth and the welcome given to every species of error and false religion. This construction is common to both parties, and is not at all exclusively the accepted view of the Millenarians.

No. 23. *Question as to the Extent of the Judgments before the Millennium.*

Such a state of things as has just been described will inevitably bring on the judgments of God. Christ will come as he did in the destruction of Jerusalem, and in the overthrow of the "Great Red Dragon." Those judgments before the Millennium will be great and awful; but they are exaggerated in the Millenarian theory, at least by some of them. These latter make them nearly exterminate the entire population of the whole earth. This conception is embarrassed with difficulties of its own. Where, for instance, would the eager messengers of the Gospel find any people to preach the Gospel to, if this notion is correct? The propaganda of the Divine mercy will be speedily begun after the Witnesses are called up in heaven—that is, given a renewed field of action and an ascendancy in the world. Where will they find a population to convert, if well-nigh the whole human race has been exterminated? The Postmillennial theory of these judgments is not embarrassed by any such difficulty; it makes the judgments awful in their severity, but does not postulate the destruction of perhaps more than one-third of the race; thus leaving a wide enough field for the propaganda of the Gospel. The Beast will be destroyed by the kings who have combined to overthrow his empire, and by the fire which will destroy the Great City. The Ottoman empire will be also extinguished. The godless and infidel nations of Europe will be weakened by the waste and ravage of internecine and national wars until they are brought to honor

the God of heaven and tremble at his providences. How much farther the ruin will spread eastward than the land of the Jews, we shall have to wait upon the history of actual events to discover. The losses of human life and the waste of human property will be sublime in its awful magnitude. But it will not reach the ends of the earth and exterminate the entire population of the globe. The Millenarian conception is exaggerated. Their notion that during or before these vast judicial calamities are complete the Messiah will appear in the heavens, the Trumpet will sound and all the dead saints will rise from the dead, finds no support in the Scriptures that will stand inspection. It would involve two appearances of the Judge, two soundings of the Trumpet, and two Judgment days. There are but two Advents of the Messiah, one when he came first in the flesh to redeem the world, the other at the Judgment day without sin unto salvation. The Millenarians are so embarrassed by the notion of two Judgment days, in the face of the clear Scripture testimony that there is but one, that they resort to singular expedients to meet the case. Some construe the Judgment day, commencing at the Second Advent, which they place before the Millennium, as extending through the whole Millennial period, a day beginning with the Advent, and extending through the thousand years and the Little Season beyond them. Others explain by saying there will be no fleshly state to yield sinners for judgment at the end of the long Judgment day. This class of interpreters hold that the only inhabitants of the world during the Millennium will be the resurrected Saints. This theory is overloaded with difficulties which crush it. Where, then, comes the transgressors who make the Little Season? It also assumes that the judgments before the Millennium swept away the entire population of the globe—a notion which we have seen to be incredible. Those who make the judgment coextensive with the Millenium appeal to the saying, "One day is with the Lord as a thousand years, and a thousand years as one day." But that saying is grounded upon the coexistent and coterminous vision of all things by an omnis-

cient mind, in which the entire content of all things embraced in his decrees lies at once in his view, like a landscape seen in a mirror, where everything in the landscape is reflected at the same instant of time. But the Scriptures speak of a Day of Judgment—a positive and limited period—before which some things happen, and after which some things happen. It is a literal period, not an undefined and indefinable one. All this confusion is avoided by the Postmillennial theory, which postulates two resurrections but only one judgment day—one resurrection, either the restored vindication of the doctrines and principles of the Martyrs alone, or the same vindication along with the literal resurrection of the Martyrs themselves, as already explained and limited; and the Second Resurrection of all the rest of the dead at the Day of Judgment. But they insist on the absolute unity of the Great Public Judgment of the Quick and the Dead, at the end of the world. The Premillennial theory either makes two Judgment days, separated from each other by the whole breadth of the thousand years, or is compelled to construe the one day of Judgment as extending over the same thousand years. Which of these theories is most reasonable and Scriptural, we cheerfully submit to the judgment of the reader.

No. 16. *The Saved during the Millennium.*

The last exposition naturally leads up to this question. As some Millenarians hold that the Premillennial judgments sweep off the population of the whole globe, and that the only occupants of the earth are the Resurrected Saints, they of course are compelled to deny that there will be any soul saved during that glorious period. The well-nigh universal conviction of the Church has been, and still is, that by far the greatest number of the souls saved by Christ will be saved during the Millennium, in the use of the same ordinances and means of grace, and by the power of the same Holy Spirit. Any change in the ordinances implies, as it did in the time of Christ and his Apostles, a change of Dispensation. But if anything is clear in the teaching of the New Testament, it is that the Christian

Dispensation is final; it is the dispensation of "the last days," as Peter taught in his Pentecostal address. The visible appearance of the Messiah, even admitting it to appear, would not alter and thus discredit his own arrangements. As men under the Old Dispensation were saved by faith in a Saviour promised, men under the New Dispensation are saved by faith in a Saviour already come. The saints are declared to have conquered "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." That is precisely the order of the New Testament method of salvation—the word preached, the atonement proclaimed, the Holy Spirit, the efficacious power. There is no change of dispensation, no change of ordinances, no change in the efficient Agent. The dispensation of the Spirit still conquers down to the end. No change in the kingdom, no change in the drawing of the Father or in the presence of the Son, or in the operations of the Spirit. Only in the blessed reign of Messiah and his saints all through the Thousand Years, Grace displays its power on a scale of unexampled effectiveness—in the height, depth and wideness of its glorious energy, in the vastness of its conquests, and in the richness of its gifts. Men are born as always before, but they are saved as never before. Human society develops along the same lines, and presents the same aspects as before; only grace has introduced its blessed fruits until society is modified in all its employments, as only the grace of God triumphing in its unloosed energies can conceive or do. The saved during the Millennium will approximate closely to the limits of the race, and as it rises to its predestined perfection of influence, will overshadow the tares in the Master's field until they cease to be noticeable. Then when the decline towards the Little Season sets in, the tares will become more and more prevalent, until the most awful mystery of iniquity in this strange world is fully displayed in the Second Apostasy. This will be, not because there is any decay of power in the efficient agencies of the Covenanted Kingdom, but for reasons which are satisfactory to infinite wisdom those powers are re-

strained, and human sin is left to display its most marvellous exhibit of its utter wickedness, which has ever appeared in the history of the "Sorrowful and the Criminal Star."

No. 11. "*The relation of the Jews to the Millennium.*"

The return of the Jews to their own land is assured in prophecy after prophecy of the Old Testament Scriptures. The period of this return is coincident in general terms with the 1260 days of prophetic time which appears to be the hub of the wheel which carries so many of the most remarkable events that occupy the attention of the prophets, both of the Old and the New Dispensation. Their return seems to originate in political motives. The Jews are clearly predicted as not converted to Christianity until after their return, and apparently for some considerable time after their return. But when the fear of the Ottoman power is removed, then the Jews return, re-establish their nationality, set up a government, rebuild their Temple, and reinstate all the rites and ceremonies of the Law of Moses; and thus await the Counsels of Jehovah. They continue thus for an unknown period—an object of suspicion and hatred to the nations of Syria, Persia and Africa, and especially, to appearance, to the nations lying to the north. In the meantime the triumph of the Two Witnesses since their call up in heaven is going gloriously forward with the majestic succession which marks all the works of God. It finally reaches the Jews, and they at last yield to the power of the Blood, the Testimony of their Word, the drawing of the Father, the presence of the Son, and the power of the Holy Ghost. The prophecy of Ezekiel in his thirty-sixth chapter settles this order between the return and the conversion of Israel. Paul fixes it when the fulness of the Gentiles shall come in. This apparently infers quite a noticeable length of time between the return and the conversion. But it will come when the time appointed comes; and then Israel will take a noble part in the conversion of the remnant of the Gentiles. The relation of the Jews to the Millennium seems to involve a rather long period of their old obstinate unbelief after the happy period has set in, and

then an ardent devotion to their discovered Lord. The delay will not interfere with the sweet patience of God with their folly, nor with his faithfulness in chastening them by the menace of Gog and Magog, who will fill them with consternation for a time and then perish under pestilence, internal discord, hail and fire on the open field of the mountains of Israel.

No. 12. "*The relation of the Jews after the Judgment Day.*"

The Millenarians assert that the Jews will occupy the Land of Canaan for all eternity in the fleshly state which their theory affirms of all mankind. They place a literal interpretation on all those passages which declare that the Abrahamic race shall dwell forever in the land of Israel. The use of the terms in the Oriental tongues which literally express an endless duration which, however, are only intended to express a duration coexistent with the life of the subject, though naturally limited, is too common to be questioned. This peculiarity of Oriental exaggerations is ignored in the Millenarian conception, and a strict literality is construed as determining the meaning of the inspired pensman. Having settled the literal eternity of the Jewish occupation of Canaan, this occupation severs into two divisions—the one during the Millennium, and the other into the period after the Judgment Day. In order to provide for the eternal supply of the population needed on their theory, a fleshly and procreative state must be postulated. All that strange and unwarranted set of consequences which grow out of the notion of the fleshly state, spring from the insistent application of the literal principle of interpretation to the occupancy of Canaan by the Jews. In point of fact, the inference of a fleshly and procreative state is not necessary to the conclusion drawn, if the conception that the earth is to become the tabernacle and dwelling-place of God is accepted as true. But on this contingency the state of the inhabitants will not be fleshly and procreative, but like the angels, not marrying and given in marriage. But this fleshly state is a part of the Millenarian theory which they, or least many of them, adhere to with great decision. Consequently the fleshly conditions

must be preserved even during the scenes and conflagration of the Judgment Day, and pass on over into the Postjudgment periods. It is therefore necessary to exclude the living Jews from any share in the Judgment—to shield them on the earth from the fires that devour and reconstruct it; and if there is to be a new earth as well as a new heaven, another crisis is created to dispose of the Jews living in the flesh in the existing land of Canaan. All of this muddle is avoided by the simple and consistent views of the Postmillennialists. According to them the Jews simply share in the fortunes of the human race generally, and if the counsel of God designs to bestow any marks of precedence on them as the descendants of Abraham, those marks will not be inconsistent with the common conditions of a human race saved with a great spiritual salvation. The Jews will be honored highly; but so will be all the faithful servants of the Master in every race.

No. 21. *The close of the Mediatorial Kingdom implies the end of all the processes of salvation.*

It is the common faith of both the parties contested in these discussions that Messiah will surrender his Mediatorial Throne when his Mediatorial work is accomplished. He will present his redeemed to the Father, as those whom his awful and glorious enterprise has restored to the Father's dominion. They will be received with infinite delight, and take precedence of all the Father's beloved creatures on his account and on this account only. The Son as a man and the head of the human race will become subject to the Father, but he will not cease to be a King. As in the ancient world empires there were subordinate kings over the separate provinces of the empire, so in an analagous manner the Incarnate Son of God will reign the royal head of his redeemed people without any loss of his supreme sovereignty as a person of the Triune Godhead. The Tabernacle of God will be with men; the New Jerusalem will descend from God out of heaven; and He will dwell with men, not they with Him—a saying which can have no significance as far as men can see, except on the theory that the redeemed

earth will become the central seat of the Lord God Almighty. This seems to be the universal belief of the Millenarians; but the belief of only a part of the Postmillennialists—a grand division of whom hold that the redeemed and their glorious Head will dwell forever in that scene of unspeakable blessedness which is known to the faith of the Church as the Heaven of the blessed God. It is probable that the Millenarian notion of an eternal fleshly state upon the earth grew out of a mistaken apprehension of this Tabernacle of God with men. But this misapprehension is without warrant.

No. 24. *What is the "Brightness of His coming to Destroy the Man of Sin?"*

This question is one of importance between the opposing parties; they differ materially on the nature of this "Brightness" of his coming, nature of the "coming," and the time when it will occur. The Millenarians construe it of the Second Advent before the Millennium. The Postmillennialists construe it of the Judgments before the destruction of the Man of Sin; but with the whole length of the thousand years before the Second Advent. The latter party hold to some of the incidents asserted by the former; they assent to the vast slaughters at the end of the 1260 years, but attribute them not to the Man of Sin, but to the kings who make war on the Beast after they have withdrawn their power and favor from him. The Millenarians, construing the Man of Sin to be an individual person, attribute to him the giant slaughters of that period, combined with the Judgments of God on the infidel nations. This party also seem to make the Gog and Magog of prophecy identical with the armies of the Man of Sin in his assault on Jerusalem. The Postmillennialists, holding an entirely different conception of the Man of Sin, construe the expedition of Gog as occurring at some time during the Little Season, but not at the Second Advent at the Judgment day. The Advent on their theory is immediately followed by the Judgment; whereas the prophetic account of Gog and his mighty host declares that after his destruction on the open field of the mountains of

Israel, seven months and seven years were taken up in burying the dead and consuming his abandoned arms in the domestic uses of the Israelite cities. Gog and Magog are destroyed an unknown length of time before the Judgment. These seven years and seven months give a most extraordinary idea of the vast hosts that marched under Gog to assail the exposed and helpless state of restored Israel. Only a sixth part of those enormous levies was permitted to return to their own lands. The time is generally described as in "the latter days." It is to happen at some time in the history of restored Israel. But the vast Judgments before the Millennium occurred long before the invasion of Gog, which appears to be one of the incidents of the Little Season. The sneers of the scoffers mentioned by Peter were also probably an incident of the same awful apostacy; for although there have been many scoffers in all the past ages, there was something so open and violent in the scorn of these transgressors as to merit special emphasis in the sacred prophecy of the "last days." If so, that will be a striking indication that no visible coming had occurred at the period set by the Millenarians for the Second Advent. On the other Postmillennial theory of no Advent until the Judgment day, there will have been added to the delays of the Christian era up to the end of the 1260 years, the long ages of the Millennium and the Little Season beyond them; and the scoffers of whom Peter spoke would have had a stronger apparent ground for their scoffs at the promise of his "coming." But there will be no possibility of disputing "his coming" when it does happen—"for every eye shall see him." There will be no question of the "brightness" of that coming. But the "brightness of the coming" before the Millennium, which is to destroy the Man of Sin of Paul, or the Little Horn of Daniel, the Ottoman Empire, and the third part of the human race will be like his coming to destroy Jerusalem and the "Great Red Dragon" of the old pagan Empire of Rome—a coming in his providences and by human agencies, but not in his visible person, as the Millenarians suppose. That Millenarian notion is inconsistent

with too many teachings of the Scriptures to avoid the stern application of the rule that the "harmony of the Faith must be preserved" as well as the logical consistency of events with the laws of Nature. If we are to expect the fulfillment of Divine Prophecy we are also to expect in the future the historical discredit of this remarkable theory, in addition to the other rules just mentioned. The "brightness of the coming" to inflict the Judgments before the Millennium is one distinct thing; the brightness of the coming at the end of the Little Season is altogether another. The seven months and the seven years mentioned by the Prophet which compel this construction of the first expedition of Gog and Magog against restored Israel as an expression of national hatred, occurring a number of years before the Judgment day, also compels the construction of the "Gog and Magog" which Satan led up to Jerusalem just at the close of the Little Season, and just as the Judgment day was about to come—as a distinct and different invasion from the first. The first was led by Gog, the "chief prince of Meshech and Tubal;" the second was organized by Satan himself and was led up under his control, if not immediately under his visible command, to encompass the camp of the saints and the beloved city. Then fire came down from God out of heaven and devoured them. "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever!" Then when death and hell delivered up the dead which were in them, they appeared before the Judgment seat, and were judged according to their deeds; and were again returned to their place of punishment. So the awful drama comes to a close.